



THE PRASNOTTARA:

(BEING QUESTIONS AND ANSWERS ON TOPICS OF INTEREST TO THEOSOPHISTS.)

Issued by the Indian Section of the Theosophical Society for free distribution to Members. Members of Branches will receive copies through their officers. The Theosophical Society is not responsible for any statements contained herein.

Any Member can send questions, answers to questions, opinions and notes upon Theosophical subjects or matters relating to Hindu Religion, Philosophy and Customs, and is requested to do so. When necessary, communications will be condensed by the Editor.

Write on one side of the paper only and address all communications to the Editor:—BERTRAM KEIGHTLEY, Gen. Sec., Adyar, Madras.

For paragraphs under the word "Ans." the Editor is personally responsible. April, 1891.

QUESTION XI.—(Continued.)

In what precise way is "Meditation" to be practised by a Theosophist?

W.B.—Meditation practised by a Theosophist should take the form of intelligent concentration—i. e., every thought that arises, good or bad, should be passed calmly in review before his mind's eye, and so, while standing as it were a mere spectator, he is enabled to take an unprejudiced view of the matter as seen by the light of his higher manas—and having thus reviewed his thoughts, he allows, by the growing power of his will, the bad or useless ones to die out and the good ones to grow clearer and

NOTE.—In compliance with a general wish the pages as well as the questions of successive issues of "Prasnottara" will henceforward be numbered consecutively throughout the year. This number being the fourth, begins therefore with page 49.

more frequent, until, by meditation, they become a part of himself, and the purity of his thoughts forms a wall around him impregnable to the assaults of foes without. But not only are the thoughts that fleet through his brain to be so treated, but also in everything else that he does he should ever study to fasten his whole attention on the subject in hand, for by this is his will strengthened, his mind ruled and purified, and his lower intellect brightened and made more vivid.

The meditation that consists in secluding oneself for, say, one hour in the day, and concentrating one's thoughts on any particular external object, is worse than useless if no further thought is bestowed on, or no further attention paid to, the restless wanderings of the imagination, and no effort made to check and lead them in harmony with the dictates of one's "conscience." From morning till night and even in our dreams, we should strive to regulate our thoughts, sternly and impartially, allowing the god to judge the man, the higher and spiritual reason to guide the lower, human and consequently erring reason, and to gradually wean it to Itself, that they two may become one.

This is understood to be the object and result of true 'meditation.'

C.R.S.—I. Meditation, to be practically useful and practicable, should be about the following things:—

The person should put himself such questions as these: Why am I born in this world? Is my life here tending to the highest happiness or otherwise? What is my duty here? Have I been doing it properly? If not, what prevents me from doing so? How shall I proceed to remove the obstacles? What is the truest happiness? What becomes of me after this life? If there is another life, have I prepared myself for it? My answers to the above questions will be of this sort:—

(a.) I am born here because my previous Karma has to be worked out in this plane of matter until it is exhausted.

(b.) Life here tends to the highest happiness, if it is used properly and if it is worked out having the goal always in view.

But life here usually leans more towards the creation of further Karma, thus obliging us to return again and again to this world and so preventing us from advancing higher.

(c.) My duty here is twofold; self-improvement and the spiritual progress of others. The first is contained in the second, as it is plain that working for others disinterestedly brings about the spiritual progress of a person in a far greater degree, than if he worked for himself during the same period. For, in the latter case, he has his only own individual efforts to assist him on the path; whereas in the former he has the good wishes, *i. e. the will* of all the other persons to speed him on.

(d.) I have not been doing it properly; but now I have fully understood my part here and I will try to do it.

(e.) Firstly, the sense of separateness, and then, the want of strong will to overcome the evil powers that fight for their very existence when we try to exterminate them; also the ignorance of how we are to proceed upon our duty here.

(f.) First, by practising meditation upon our imperfections—thus: What are the pleasures I derive from the objects of sense and what the pains? Certainly in every case the latter outnumber the former, and so every man of sense should become indifferent to them. Moreover every person here strives after happiness, whatever imperfect notion he may have of it. But these pleasures and pains interfere with my truest happiness—spiritual progress—and as such they are to be fought with and extirpated. Truly speaking, there is no separateness in this world—all are bound as it were by one common chain—Karma—and so there is no separate self, and thus no working for it. I should realize, then, that to work for others is really working for myself in a far greater way.

(g.) The truest happiness is the most permanent, and upon examination it will be found that spiritual happiness answers all the requisites, as it is comparatively more permanent and has no pain or injury to others associated with it.

(h.) I remain here only so long as my Karma here requires

it. When my Karma has to be worked out on another plane, I go off from this plane of matter to another.

(i.) To prepare myself for it, is to so arrange my actions here that I may enjoy the greatest amount of happiness there ; and that I have not done, for my associations there will be more painful than pleasurable.

II. Theoretically, a theosophist ought to gain knowledge direct and not from books. He should observe nature and his own soul and deduce truths therefrom. But only one in a thousand *can* do this. The rest require information before they can think of anything. Now many are aware that their life here is not happy and that there is something to be worked for, only from books. They may since have thought upon it, but their first impulse came from books. Again, there are others who see and understand moral and spiritual truths, but have not the strength of will to realize them in their daily life. To such frequent reading upon these topics, especially when the same thing is put in many different lights, is extremely encouraging and revives the drooping spirit. Again, the better exposition of the same things and nobler thoughts about them of other men are to be found only in their works. So before any one begins to follow these truths, he should thoroughly ground himself in the various aspects of the matter ; also he should have a thorough intellectual comprehension of the path, its objects, and its end. But one should confine himself to such suggestive works as the Gita, Light on the Path, that set men a-thinking. He should also study the valuable articles that appear in the various Theosophical magazines. For my own part, when I have failed in some rule, a few lines upon the subject from the pen of Madame or Colonel is as reviving and refreshing as a fresh infusion of good magnetism from some great one. So one should read valuable expositions of truths and THINK UPON THEM DEEPLY AND THOROUGHLY.

K.N.I.—This question embraces a vast field, and full justice cannot be done to it in a short compass. Taking into consideration the several methods as given out in our books, three

methods suggest themselves to me as the best to be practised by every theosophist at the beginning. But, of course, as regards theosophists who have already advanced, or those who are of a high order not requiring any practical appliances, I do not mean to urge all these three methods upon them. This must be left to their discretion.

Coming to the three methods, they are: firstly, Meditation as practised by the Rajayogic School; 2ndly, Yoga, a special form of concentration; 3rdly, Meditation upon virtues as dictated by Buddhist works.

The first method is subdivided into three heads, viz., *Sraavanam*, *Mananam* and *Nidhetyasanam*. Through the first, one hears spiritual truths or studies those books, &c., treating of them. Through the second, he stores those materials firmly in his memory; and through the third he reflects upon them from all stand-points and understands them.

The second method gradually imposes a practical check on the fluctuation of our thought. It may be subdivided into four heads—concentration on (1) *Mantras* by pronouncing them vocally or mentally, called *Mantra-yoga*, (2) *Nada* or spiritual sound, (3) *Form* or color or both, and (4) *Prana*, which is called *Pránáyāma*. The student may adopt any one of these or any number of these as he likes. As regards the first method—*mantras* may be pronounced mentally or vocally. When vocally they may be either loud or low.

Mental pronunciation stands first in excellence, then low, and lastly, loud. Mental pronunciation may seem to be an anomaly, but if one goes through the practice he can soon habituate himself to it. Here a guru is most requisite to teach the esoteric way; as the exoteric form only is given in our books, which themselves condemn this process by itself as a tedious one. When pronounced, the student should not divert his attention from the mantra.

The second subdivision is sound. Concentration upon it is done thus. Having accustomed himself to a posture or seat on the ground or in a chair with arms which may serve for one's

hands to rest upon, one should close both his ears with his thumbs, leaving his forefingers to rest on the two closed eyes in the front and his other fingers to rest on the nostrils and mouth. Of course this should be done in a solitary room, either at early morning before men wake up, or in the evening after twilight when nature is still, the former being preferable. Then a sound is heard within the ears. It proceeds from the akas of the heart and is called Aná-hata-Sabdha. At first a rumbling noise as of ocean is heard. The mind, after it is tired of the novelty, will begin to fly away from the sound, but should be brought back again and again to the sound. This method if thus practised for some time everyday and for some years, will not only check our rambling thoughts but also will develop clairvoyance after the seven stages of sound, as described in the "Voice of Silence," are passed through.

Now to the third subdivision. This is of three kinds—external, internal and middling. These three divisions are with reference to the body. The first is the seeing of external forms with eyes closed or not, such as light, crystal or other objects, sun, moon, the guru's form, color or so on. Of course the mind will flit away from the form contemplated upon and must be brought back again and again to it. In this and other cases progress should be slowly made. The second is where any color or form is contemplated upon as *on* the body, for example, in the middle of the two eyebrows. The third is where a man concentrates upon a form or color within; for example, a light proceeding from the heart, and so on. Through these methods several stages of light appear, from streaks of light to full light as stated in Swataswetara Upanishad, when clairvoyance manifests itself and mind is also checked.

The third is Pranayama or control of breath. This is the most difficult of all and should be very cautiously practised. Prana (breath), the books say, is like lions and tigers which, if not gradually tamed, will kill the tamer. In the practice of this all the results that accrue to students in the concentration upon sound and form arise. Pranayam is divided into Sahita and

Kevala. The first is where, in order to produce cessation of breath, expiration and inspiration are both performed. The second is an advanced stage when cessation of breath alone is performed. The details of this course are too long to be described here. Posture, diet, celibacy, &c., should be strictly conformed to in this case.

Through these four Yoga methods one develops will greatly. When yogis develop these powers without developing Altruism or the Yama and Niyama of Yoga, they become great factors for evil. So the third practical method of developing virtues is necessary. It is the meditation on joy, love, pity, purity and serenity. If a man were only to sit up every evening after his day's work in a solitary place, meditate upon loving all, even the person whom he had hated and angered during the day, rejoice in all men's happiness, pity the distressed, &c., think upon the impurity of the body, male or female, and the evanescent things of the world and at last try to practise serenity of mind, then I think he will indeed find out the key to the seven portals of heaven. Thus we find all the three grand methods are necessary; the first to produce wisdom, the second will and the third perfect altruism.

In order that the mind may be brought under control so as to meditate entirely upon a given subject, we have first to understand the seat of mind in the body, its different centres of action and the obstacles that lie in the way of a fully concentrated thought. It is stated in our books that the seat of mind of normal humanity is in the middle of the eyebrows and that to the mind there are different centres in the body which give different functions to it. The four seats are navel-plexus, heart-plexus, throat-plexus and the plexus in the middle of the eyebrows. They produce the functions of flittingness of thought, egoism, certainty of knowledge and uncertainty of it. Therefore, when a yogi has to control the fluctuations and uncertainty of his thought and to produce certainty of knowledge, he conquers the two plexuses which distract our attention, viz., those in the navel and the middle of the two eyebrows. Then when he progresses the

seat of his mind is transferred permanently from the middle of the eyebrows to the throat, where he gets that certainty of knowledge or intention, which goes by the name of Buddhi in our Hindu writings. Generally although the conquering of the two plexuses is very necessary for the complete subjugation of thought, yet, for a partial subjugation of it, the plexus between the two eyebrows may be conquered, as this plexus is connected with the lower one in the navel. Then as to the obstacles. They are Prana (breath) and Kama or desires. The former is controlled through Pranayama or through concentration on internal sound, objects, &c. The latter is also subdued through Pranayama, but yet for the complete extinction of desires the power called Kundalini is roused up to the Pineal gland from the navel.

But are these methods advisable for all? Not at all. They are very dangerous. I give them out here simply for the purpose of understanding the principles and deducing therefrom a theory that will suit all. The obstacles that lie in the way are desires and Prana, or desires and mind, since mind and Prana are so inseparable that a subjugation of the one leads to that of the other. In other words, as "The Voice of Silence" puts it, we should render our "mind cool and flesh passive." How is the flesh to be rendered passive so that it may be impervious to all desires, external or otherwise? I think it can only be done by the minimising of the scope of our desires and by not being actuated by the fruits of our actions. Then as regards the mind. As I said before, the centre which has to be conquered is the cavernous plexus between the two eyebrows, which is the seat of mind. The mind being fixed well there, if a man were to contemplate upon this plexus direct, there arises a sort of dizziness through the loosening of the plexus; but when that is over after repeated efforts, then we are able to think well upon a given object. But without going through this difficult course, if a man were to close his eyes and set his teeth and determining to think exclusively upon the subject he wants to think upon, making the mind to return again and again to the subject on hand without wandering, then he will become confirmed in a course of

concentrated thinking through habitual practice. In this case though the plexus is not directly meditated upon, yet it becomes loosened through such a course and one is able to think better. Here I may also state that proper food and solitude are best suited for such a course. The food should be proper both as regards quantity and quality.

QUESTION XIV.

"Is the ascetic life obligatory or essential for all men?"

D.M.O.—If it be contended that it is always essential for each and every man to renounce his worldly life and follow that of an ascetic, the greatest question that can be raised against such a proposition is, How the world is to be carried on? Such an assertion will meet with the strongest opposition on all sides, and it would be difficult to solve the problem. But is man always and for ever to continue living in and of the world? Now the great truth or reality lies in a condition which is in fact the unity of the two. It has been ordained by the *Shastras*, as well as by the great Guru Sri Sankarācharya, that a man must live in this world just in the way an actor plays his part on the stage. So long as he is there his emotions are expressed as if he were happy, unhappy or indifferent, but as soon as he is gone behind the curtain he cares for or thinks very little of the part he had but just played. In the same manner a man as soon as he comes into this world is placed in the position of an actor, where he has to look after many things, without doing which he cannot get on well in this world. But the real point which he has to keep in view is that the true aim of an individual ego born as a human being is to attain higher and greater spirituality. For this purpose every man has to follow a certain course, which is useful in decreasing Materiality and increasing Spirituality. The results in this direction are obtained not by leaps and bounds, but only by degrees, and therefore the *Shastras* prescribe the different *āshrams*. *Sanyasāshram* or the life of an ascetic is the last of these and it is to be entered upon at a stage when a man feels himself sure that there is in

him no longing for the things of the world. Only those that have made good progress in this direction in their previous births can leap from the first to the fourth *áshram* without the danger of being drawn down into the temptations of sensual enjoyment. This is the view taken in connection with the *áshrams*; but the Raj-yoga prescribed in the *Upanishads* and the *Bhagavadgítá* goes farther, and the mode of life therein enjoined is quite consistent with the leading of daily life in this world without in any way coming in conflict with the mode prescribed for attaining knowledge. *Vrittinirodha* or control over the passions is the greatest requisite for this course, and this can be obtained only by practice. This control over the passions restrains the mind from wandering and being attracted towards worldly matters. Therefore instead of renouncing worldly matters and giving up what he is in duty bound to do, for the welfare of humanity in general and those that are dependent all him in particular, a man ought to lead his life in such a way that he may not miss his final goal. He should do all that he is required to do in his daily life keeping his mind quite free from all anxieties as regards the results or consequences. This kind of indifference is the real *Udásinavritti*, and such asceticism is to be really practised by those that are desirous for knowledge. When this *vritti* is fully developed, a man feels very little attraction for the enjoyment of material pleasures and in course of time his mind is sure to be absorbed in the pleasure derived from the knowledge of things spiritual. When a man has reached this stage in his progress, he can easily renounce everything that concerns his worldly life; and this renunciation will in no way affect the progress of the material world as he is of very little use in that sphere; while his spiritual life is sure to benefit mankind in general, and therefore his usefulness is henceforth transferred to quite a different plane. Thus it will be observed that asceticism pure is not an essential element in the life of a man for a greater part of his life, when he is so to speak in fact preparing for that life; while after he has reached a certain stage his leaving the world does not lessen his

usefulness to humanity, and indeed his asceticism becomes an essential element for its good.

K.P.M.—The ascetic life is essential and obligatory on all men: for it is *the* means to the end—spiritual progress. Without checking the senses, without sacrificing our personality (symbolized by the sacrifice of different kinds of beasts before the Goddess Kali, that of a black goat or Aja representing Kama) no one can ever hope to make any spiritual advancement; weak mortals can never hope to float over the surface of—much less swim and cross—this Bhava Sagara or sea of physical existence, until they choose to throw off the heavy load of this *Asakti* (attachment) and take to Vairagyam. But then our Rishas knew that there are many unprogressed souls, too weak to bear the strain, what should they do? Well they must prepare themselves to take up the ascetic life either later on in this life or in their future births, and the best preparatory course is the performance of the duties prescribed for a Grihastha life as laid down in the Smritis. All our Shastras, all our teachings point to one goal only, viz., to approach the Supreme Intelligence and obtain Salvation from Pain in consequence. Says Sri Sankarācharya:—

“That is (the real) Karma which does not lead us to bondage, that is (the real) Vidya which leads us to Mukti;

Any other Karma is mere labor, any other Vidya mere worldly skill.”

Such should be the aim of every true Hindu, such *the* object of every True Lord of our Ancient Wisdom.

D.W.—Ascetic life cannot be obligatory or essential for all men. A straight line is the shortest path between two points, but a curved one, though somewhat long, is nevertheless a line. A well-regulated life has to encounter numerous re-incarnations to gain knowledge in the ordinary course of nature, while an ascetic forces his way through bye-roads to heaven, as it were under martial discipline.

C.R.S.—Truly speaking nothing is obligatory upon any person except the observance of the laws of nature ruling his

physical existence. Beyond this a man may live any life he likes; but those who want to attain some particular result must put themselves under a special course of training; *i.e.* live a certain form of life. Now the ascetic life is not obligatory upon any person, and if it were it would go hard with the majority of people as they are now. But there are some persons who are not content with the mere theoretical study of the powers of nature and the causes of things; who want to know for themselves and test by their own experience the working of the causes that lie beyond the reach of our present developed senses; being unable to account for the known facts in any other way. This they do, not so much to know for themselves as to teach and prove to *others* the truths of Nature. So they want to develop those senses by which they can actually see and understand the working of the causes that lie beyond this plane. And for such, a particular and difficult course of life is necessary. But even that is not ascetism as now understood: *i.e.* blindly mortifying the flesh and forcibly repressing the emotions. Their object is to bring about such a state of the physical body as to allow the inner man to attain that state of equilibrium in which he may develop unfettered his intuition, his astral and spiritual senses. This moral ascetism is all in all with them, and the regulation of the physical life is only secondary and a means. Even that regulation does not include the ascetism practised now-a-days—going into a jungle, mortifying and torturing the flesh, starving, &c. It concerns itself only with two things—diet and sexual relations. In diet they avoid everything that might hamper and clog their faculties and the brain and prevent their working harmoniously and clearly. They avoid meat and all spirituous or alcoholic liquors. It is a well-known scientific fact that the flesh of every animal, though cooked, still retains some of the characteristics of the animal. And it is an occult truth that the person that partakes of any meat imbibes imperceptibly the characteristics of the animal. Again it is a fact noticed by clairvoyants that evil spirits crowd around the places where blood is shed, for example the shambles, execution places and battle-fields. And

when an animal is killed they crowd round it and cling to it, thus they are unconsciously allowed a place in the man that eats the meat and influence his nature to a great extent. Again as to sexual relations I can only say this: that the material that goes up to make the astral body and the energy that is required to evolve it, is wasted and devoured by sexual thoughts and actions. In the higher paths of occultism and chelaship perfect celibacy in thought and act are a *sine quâ non*.

M.M.S.—Before fully answering this vital question, it should be ascertained what is meant by “*ascetic life*” or *asceticism* proper. Physical ascetic habits, such as torturing the body, sitting in certain postures merely to develop will-power and other lower psychic faculties, are worse than useless. They will not aid higher spiritual development, but will only retard all true progress and increase the activity of the lower elemental self in man, the Bhutatma of the Vedantins, and the Ahriman of the Mazdiasnians. What is absolutely *necessary* is moral ascetism, as H. P. B. so well explains in the *Key to Theosophy*. Thus ascetic life is not obligatory for common people; but it is both obligatory and essential for the few earnest and devoted students of Theosophy who wish to become occultists, either in this or the next incarnation, in order to render practical aid to others. True *vairagya* or ascetism does not consist in the mere theoretic study of theosophical truths, but in having “a true conception of the relation of the body, or physical sheath, to the inner man.” The student must practically, and with all the higher mental powers at his command, understand and realize “the relation and mutual interaction between the two aspects of human nature, so that he soon becomes imbued with the supreme importance of the inner man over the outer case or body.” This is the position of the few in the E. S. There are no hard-and-fast rules of obligation. Every ascetic habit must have a rational basis.

QUESTION XV.

What is the symbolical meaning of caste-marks?

K.M.S.—The caste-marks denote the difference of the philosophies which each caste holds. Among the Brahmins of Southern India there are three divisions : Adwaitis, Visishtadwaitis and Dwaitis. All these have as their revelation the same sacred books : Vedas, &c., but vary as to their interpretation. The first hold that Brahm alone is real, while the trinity, matter mind and Paramatma, as also others that start from it, are merely Maya. The 2nd class hold that the trinity are real. The 3rd class hold that everything in the world is of a twofold character, such as matter and mind or spirit and mind or so on.

Adwaitis have different marks among themselves: *e.g.* three horizontal lines of sandal on the forehead joined together at the extremities, or a black spot alone in the middle of the forehead or a semi-lunar figure (in the middle of the two eyebrows) with its two sides produced upwards. They also rub sacred ashes on their foreheads. The first figure denotes that the trinity (which are in other words Sat, Chit and Ananda) are merely one, being joined as they are at their two extremities by the two lines. They also symbolize the doctrine that Brahma, Vishnu and Rudra, about whom there is so much disputing in Southern India, are one and the same. The black spot in the middle of the forehead denotes that the gate of the third eye is there situated. The third figure denotes the fact that Sushumna, the only nadi which gives Moksha, is there ; Ida and Pingala branching off from there beneath the eyebrows. As for the ashes, the cowdung of which they are made is from the Cow or Pasu and represents the animal passions. These animal passions are first exposed to Koshta-Agni or the digesting fire of the Cow ; and then further purified by saturation with its pure magnetic aura. The cowdung thus purified is made into balls and then exposed to the heat of the sun : Vigyana-Agni. The water representing also passions being taken away therefrom the dried balls of cowdung are for the third

time exposed to fire or Darasana-Agni. Then they become pure and white. That is the jiva of man in order to reach a pure state has to go through the three fires, and when it is so purified it becomes the one pure Satwa represented by the white color.

Visishtadwaitis wear their mark either in the form of the English letter U or Y. The two side lines joining together are white. They represent Chit and Achit or consciousness and matter which commingle in the work of Creation. The middle mark which is red represents Paramatma or Purusha which is said to be of golden color. These as I said before represent the reality of these three principles though they spring from Parabrahm itself. Here I may also state that this mark is said to be the feet of Vishnu with Sree or Lakshmi in the middle.

Now coming to the Dwaitis who hold that everything is two and separate in this world though acting together; they put marks of Gopichandana on their body with seals of discus or conch. Some wear a black line from the middle of the eyebrows to the head. This black line denotes no doubt the Sushumana line which is the salvation giving nadi. As regards Gopichandana, it is a sort of clay of orange color, which color is the combination of red and white. These two latter colors represent spirit and matter acting together, but yet separate.

G.R.—The meanings vary according to the color and the parti-colored forms adopted by the different sects or castes. According to forms the marks may be classed into perpendiculars—Urdhwapundras, and Horizontals—Thiryakpundrams. The former is a symbol that the wearer is destined to rise to the worlds above—Heaven:—

Compare (1) Rig Veda “Urdhwalokam Yantwiti Vishnuvitē,” &c. (2) Sri-Bhagavadgita 14-18. “Urdhwamgachhanti Satwosthah.” The form adopted by Southern-Vaishnavas (Tenkalai) is that of Hari’s feet supported below by a lotus-like or serpent-coil-like prop; a perpendicular red mark will be intercepted between the interspace of the two feet. “The mark, as a whole, is intended to be a symbol of Pranava—A—U—M.

There is *not much difference* between this Tengalai mark and that of the Northern-Vaishnavas (Vadakalai) in the symbolical meaning.

A perpendicular *yellow* mark of Gopichandana is worn by Madhwas, which is of the form of an Aswatta leaf intercepted by a dark or redish perpendicular called *Angárum*. This mark, as a whole, is intended to imply that the wearer is aspiring after *knowledge* and wishes to free himself from the *Mundane cycle* in order to rise to heaven.

The ideas symbolised by the colours is that black implies *prosperity*, the *red happiness*, the *yellow knowledge*; and the *white* is the *procurer of Heaven* (Skándapurana).

Regarding the *Tiryak-pundnuns* I have not yet come by any satisfactory answers and explanations.

W.B.—Cow's dung, of which caste-marks are made, symbolises the "animal soul."

This cow's dung is placed in the sun, *i.e.*, the animal soul stands in the full rays of the spiritual sun or soul.

Ghee having been mixed with the dung, it is thrown into the fire, which symbolises that each soul should cast himself into the universal soul and become purified or white, as the substance becomes whitish after it has been thrown into the fire.

NOTICE.

Under the Rules of the INDIAN SECTION T. S. the annual dues of Re. 1 from each member of a Branch and Rs. 2 from each Unattached member became due on March 31st last. All members who have not already done so are, therefore, hereby called upon to remit the amount of their dues to me on or before May 21st proximo. Members of Branches can remit their dues through the Secretaries of their respective Branches; Unattached members will please remit direct to me. And I hereby give notice that under Article IV, Rule 3 of the constitution, the next ensuing number of "Prasnottara" will be sent V. P. P. to each member who has not paid his dues on or before May 21st next for the amount thereof plus the V. P. commission.